

G O D S
Anatomy
UPON
MANS HEART.

Or, A
S E R M O N
PREACHED
BY O R D E R

Of the Honourable House of
C O M M O N S,
At *Margarets Westminster*, Decemb.
27. Being a day of Publick *Humiliation*.

By T H O M A S W A T S O N, Pastor
of *Stephens Walbrooke*. London.

The Third Impression.

Dost not he see my wayes and count all my steps?
Job 31. 4.

Propè Deus est, tecum est, intus est.

London, Printed for *Ralph Smith*, and are to be
sold at his shop at the signe of the Bible in *Corn-
hill* neer the *Royall Exchange*. 1654.

G O D S

A N T I Q U I T Y

M A N N E R

S T E P H E N

B Y O R D E R

C O M M O N

IN THE CHURCH OF ENGLAND

BY THE REV. JOHN H. ...

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GODS

Anatomy

UPON
MANS HEART.

HEB. 4. 12.

But all things are naked, and open'd unto the eyes of Him with whom we have to do.



E are met this day to humble our soules, and to bring our Censer, as once *Aaron* did, and step in, that the wrath

of the great GOD may be appeased.

A a 2

peased. And was there ever need to lie in *sackcloth*, then w the Kingdome almost lies in *ashe*, Or to shed *teares*, then when th Nation hath shed so much *blood*. These dayes are called in Scripture, *Soul-afflicting dayes*, Lev. 23. 29. For *whatsoever soule it be that shall not be afflicted in that same day, he shall be cut off from among his people*. And certainly, that may be one reason why there is so much State-affliction, because there is so little Soul-affliction. Our condition is low, but our hearts are high. God sees with what hearts we now come, what is our spring, what our centre; his eye is upon us. So saith my Text, *All things are naked and open*.

I shall wave the Coherence, lest I be prevented, and handle the words as an entire Proposition. We have here a *Map of Gods Knowledge*. But before I extract any thing,

I will first open the Terms. In the *Law*, first the Lamps were light-
ed before the Incense was burned;
I may allude, First the judgement
is to be enlightned by Doctrine,
before the affections are set on fire.
Ministers must be first shining, and
then burning Lamps.

All things are [*naked*.] Some
Expositors translate the word *γυμνα*
Excoriata, And to this sense *Chry-*
sostome inclines. It is a Metaphor
from the taking off the skin of any
beast, which doth then appeare na-
ked. Thus our hearts are said to
be naked; they lie open to the eye
of God, they have no covering;
there is no vaile over the heart of
a sinner, but the vaile of unbelief;
and this covering makes him na-
ked.

This is not all, the Apostle goes
higher. They are naked and [*open*]

παραχρησμενα. The word *παραχρησμενα*

Interpreters render *Per spinam dorsi* ^{* Beza.}
^{* Gagneus}
findere.*

findere. It alludes to the cutting up of the Sacrifices under the Law, where the Priest did divide the Beast in pieces, and so the *intestina* the inward parts were made visible. Or it may allude to an Anatomy, where there is a dissection and cutting up of every part, the Mesentery, the Liver, the Arteries. Such a kind of Anatomy doth God make; an heart-Anatomy: He doth cut up the *inwards*, and makes a difference; This is Flesh, that is Spirit; this is faith, that is fancy. He makes a dissection, as the knife that divides between the flesh and the bones, the bones and the marrow, the sinews and the veins. *All things are open* τετραχλισμένα, *They are cut up before him.*

The next word is, πάντα [*All things*] καὶ ἀγγέλους εἰπής, καὶ ἡ κεροβείμ, καὶ ὁ σερφεύμ, πάντα γυμνά, as a Learned

* Occum-
nims.

Writer upon the words*. There is nothing escapes his eye: and here-

in Gods knowledge doth infinitely differ from ours. We cannot see in the dark, nor can we see many things at once; but it is not so with him, *Nihil tam profundum quod non extrahatur in lucem* *. There is nothing * Calvin. so deep, but God will bring it above-board. *Who will bring to light τὰ κρυπτά the hidden things of darkness* *. And he sees many things at once, nay, all are as if they were but one. *Scientia Dei est infinita, & in singulis & in omnibus, tanquam unum esset singulare* *. All * Austin. things being represented to him in the pure Crystal, of his own Essence, are but as one individual thing.

Again[unto his eyes.] Eyes are ascribed to God not properly, but Metaphorically; Idols have eyes, yet they see not *; God hath no eyes, * Pl. 115.5 yet he sees; the eye of God is put in Scripture for his Knowledge; all things are naked to his eye, that is, they are obvious to his Knowledge.

Gods Anatomy

ledge. We cannot sinne but it must be in the face of our Judge.

The last word is, [*with whom we have to do,*] *αὐτῷ ἐν πρὸς* (Cornel à lapide. The sense is cleare. To whom we must give an account. So

* Hierome.

Calvin,

some translate it, *Reddere rationem**. And Oecumenius, *αὐτῷ ἐν πρὸς δὲ ναὶ ἐν δὲ ναὶ πρὸς γὰρ*, To whom we must be responsible. The words thus opened fall into these parts.

1. Here is the Judge, that is God. Unto the eyes of [*Him*]

2. The matter of fact [*All things*]

3. The Evidence given in, *All things are* [*Naked*]

4. The clearnesse of the evidence, *Naked and* [*Open*]

5. The Witnesses [*his eyes*]

6. The persons to be adjudged either for life or death, [*We*] that is, every individual person: There is none exempted from this General Assize. *With whom we have to do.*

The

The Proposition I shall dilate upon is this,

That the most secret Cabinet-designes of mans heart are all unlocked and clearely anatomized before the Lord. Doct.

I might produce a whole cloud of witnessses, giving in their full vote and suffrage to this truth. I shall rest in two or three, that in the mouth of three witnessses this great truth may be established.

He knows the secrets of the heart, Psal. 44. 21. in the originall it is *לִבְהִמְיוֹן הַלְלוּ* *the hidden things of the heart;* those which are most veiled and masked from humane perception.

And, *Psal. 139. 2. Thou knowest my thoughts as farre off.* Psal. 139. 2 Here are two words, that set out the infiniteness of Gods knowledge.

First, *Thou knowest my thoughts,* there I.

there is nothing can be paralleld with a thought.

First, *For its subtilty*, 'tis called the *imagination of the thought**, or as *Gen. 6 5.* the word may bear, the first *embryo and forming of the thought*, that is, a thing very subtle, and scarce discernable.

Secondly, *For its celerity*, our thoughts are winged, like the *Cherubims*, they will in an instant travel over the world: they are *swifter then Eagles**, but he that rides upon *23.* the *swift cloud* can over-take them, he can out-march them.

Thirdly, *For its incongruity*: our thoughts are *snarl'd and tangled* one within another, they have no dependance, they may be *inter anomala*: yet even these thoughts are knowne to God, and set in their proper Sphere: what *David* saith of his members, may be said of our thoughts, *Are they not all written in thy Book?*

2. A.

upon Mans Hearts.

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2. *Afarre off*, that is either.

2.

1. God knows our thoughts before we our selves know them. He knows what designs are in the heart, and men would certainly pursue, did not he turne the wheele another way. God knew what was in *Herods* minde before *Herod* himself knew it, *viḻ*. that he would have destroyed the childe *Jesus*. God knew his thoughts *afarre off*: he sees what blood and venome is in the heart of a finner, though it never comes to have vent: he looks at the intention, though it be not put in execution.

1.

Secondly, *Afarre off*, that is, God knows our thoughts when we have forgotten them: they are *afarre off* to us, but they are present with him, *These things hast thou done, and I kept silence: thou thoughtest I was such a one as thy selfe, &c.* That is, that I had a weak memory, but I will reprove thee, and set thy sinnes in order

2.

**Pl. 50.2*. *der before thee* *. Millions of years are but as a short Parenthesis between : and that we may not thinke God forgets , he keeps a Book of Records, *Rev. 20. 12*. *I saw the dead, small and great stand before the Lord, and the Books were opened.* God writes down , *Item* such a sinne : and if the Book be not discharged, there will be an heavy reckoning; to every beleever, the debt-book is crossed, the black lines of sinne are crossed out in the red lines of Christs blood.

To instance in one Scripture more, *The night shineth as the day,* *Psal. 39. 12*. The Cloudes are no Canopy, the night is no Curtain to draw between , or intercept his knowledge ; we cannot write our finnes in so small or strange a character, but God can read , he hath a key for them. Indeed , we know not sometimes what to make of his Providences , *His way is in the*

San-

Sanctuary *, we cannot read his * *Pl. 77. 13*
 hand-writing: but He understands
 our Hearts without a commentary,
 He is privy to all our treachery,
 though we think to keep it under
 lock and key; We cannot climb
 so high but he *sees* us, we cannot
 dig so low but he takes notice. The
 men of *Babel* were climbing very
 high, they would make a City and
 Tower, the top whereof should
 reach to heaven; and so indeed it
 did; for God saw them all the
 while, and what became of it? *He*
divided their language; * *Achan* digs * *Gen. 11.*
 deep to hide his counsels, saying, *7, 8.*
No eye shall see; he takes the Baby-
 lonish garment, and hides it in the
 earth, with the wedge of Gold, but
 God unmasks his theevery *. * *Iosh. 7. 21*

If there be any here, that when
 they should have been doing Gods
 work, have been by stealth hiding
 the Babylonish garment, making
 themselves rich, feathering their
 own

own nests; instead of driving in nailes into Gods Temple to fasten it, have been driving a wedge of gold into their chests, God sees it; let me tell you, all the gaine you get, you may put in your eyes, nay, if you belong to God you must, and weep it out againe. God hath a window that looks into your hearts. *Momus* complained of *Vulcan*, that he had not set a grate at every mans breast. God hath such a grate, he is the great Superintendent; we come into the world as upon a Theatre, every man acts his severall Part or Scene, God is both the Spectator and the Judge.

You have seen the Doctrine proved.

For the Amplification, let us consider what the knowledge of God is; it is a most pure act by which he doth at one instant know him.

himselfe in himself, and all things without himselfe, not only necessary, and contingent, but which shall never be, after a most perfect, exquisite, and infallible manner.

Out of this description, we may gather two things. 1. That there

1.

is no Succession in Gods knowledge, it is *uno intuitu*, our knowledge is *per prius & posterius*, from the effect to the cause; it is not so in God.

2. Things that are not have an objective being in his knowledge, *Rom.*

2.

4. 17. *He calls things that are not as if they were*; even these *non entia* have an Idea in his knowledge.

Quest. Here a question may be started, *If there be such perfection in the knowledge of God, then he knows sin.* *Quest.*

Resp. The Schools distinguish of a double knowledge in God. There is, 1. *Scientia simplicis intelligentia*, a knowledge of pure intelligence, and thus he knows evil by a contrary good, as the light discovers the

Answ.

the

the darknesse. So we say, *Rectum est index sui & obliqui*, The straight rule shews the crooked. 2. There is a knowledge of approbation. Thus God doth not know sinne; for he hates it, he punisheth it. Christ was *made sinne*, yet *he knew no sinne*; he did know it so as to hate it, not so as to act or approve it.

I passe to the Reasons.

- 1. Reas.** **1. Reason.** From his creation; God is the Father of lights, therefore must needs see. It is his own Argument, *He that planted the eare, shall he not heare? he that formed the eye, shall he not see *?* He that makes a Watch, knows all the pins and wheels in it, and though these wheels move crosse one to another, he knows the true and perfect motion of the Watch, and the spring that sets these wheels a going; *He that*

Pf. 94 9.

that formed the eye, shall he not see? Man may be compared to a spiritual Watch. The affections are the wheels; the heart is the spring; the motion of this Watch is false; the heart is deceitful; but God that made this watch knowes the true motion of it (be it never so false) and the spring that sets the wheels a going: God knows us better then we know our selves: He is as *Eze-kiels* wheels full of eyes, and as *Augustin* in faith, he is *totus oculus*, all eye*.

* *Aug. in*
Pfal. 128.
Reas. 2.

2. Reason. From his ubiquity. He is Omniscient, because Omnipresent, *Jer. 23. 24.* Do not I fill heaven and earth? He is no where included, and yet no where excluded; His circumference is every where: God hath an eye in Coun- cels, in Armies, he makes an Heart- anatomy; he sees what mens de- signs are, and whither they are driving. If hatred weares the li- very of Friendship, if Ambition

Jer. 23. 24.

B b comes

comes masqued with humility, if Religion be made a stirrup to get into the saddle of preferment, God sees it; *And though they dig into hell, thence shall my hand take them,* Amos 9.2. God can unlock hell; Plato saith of the King of *Lydia*, he had a Ring, when he turned the head of it to the palme of his hand, he could see every one, but himself walk invisible. Thus God observes all our actings, but himselfe is not seene, as the Apostle argues, *1 Tim. 6. 16.* Therefore the Schoolmen say well, *Deus est in loco repletivè.* Man may be circumscribed, the Angels may be defined, but God is in every place by way of repletion. His Centre is every where, and his eye is ever in his Centre.

Aquin.
Object. 1. *Object. 1.* But is it not said *Gen. 18. 21.* *I will go down and see whether it be done altogether according to the cry?*

Resp.

Resp. It could not be that God *Answer*
 was ignorant; because there is men-
 tion made of a cry; but it is spoken
αὐτοὶ οὐκ ᾔδεισαν, after the manner of a
 Judge; who will first examine the
 cause before he wil pass the sentence.
 Therefore to answer that Scripture,
I will go down and see: It implies two
 things.

First, The *moderation* God useth
 when he is upon a work of Justice;
 God doth not make the sword the
 Judge; he doth first weigh things the
 balance; he doth ever *lay judge-*
ment to the line, before he draws the
 line of confusion. God when he
 is upon a work of Justice, is not in
 a *Ryot*, as if he did not care where he
 hits, but goes in the way of a *circuit*
 against offenders, *I will go down and*
see; He doth not punish rashly:
 and this may be a good hint to them
 that have power in their hand, they
 must work by line and plummet;
 Judging the Cause rather then the

Person; they must proceed in righteousness; else seeming Zeal is no better then Wild-fire; it is not justice, but violence.

Secondly, *I will go down and see.* It denotes Gods *patience* in waiting for sinners; He staid till the cry came up: God puts up a great deal of injury at our hands, before Justice draws the sword. He spins out mercy into patience, and eekes out patience into long-suffering. Oh, had not Gods patience been infinite, we have spent so long upon it, that we had quite spent the stock. But let no sinner presume: Though God be long-suffering, he doth not tell us how long: When the cry comes up, God comes down. If pride, lust, oppression abound, God will heare the cry, and will quench the fire of sinne with a showre of blood.

Object. 2. Object. 2. Zeph. 2. 1. I will search Hierusalem with candles. Imply-

ing, that something is hid out of his reach.

Resp. Not that God needs any *Answ.* candles to see by; for though it be said, *The spirit of man is the candle of the Lord* *: This candle is not for him to see by, but for us. Therefore this searching implies two things: ** Prov. 20. 27,*

First, The exactnesse of Gods knowledge; He hath such a deep insight as usually men have upon search. 2. God threatens to search, because he would have us search. As, *Lam. 3. 40. Let us search and try our wayes.* Gods searchers are now abroad, *his Judgements*; let us finde out our sinnes, or else our sinnes will finde us out.

Information. And this hath two Use 1. branches,

1. *What manner of persons ought we to be* *: hath God a window that *I. Branch. * 2 Pet. 3. 11* opens

B b 3

opens into our breasts? Doth he make a critical descant upon our actions? Oh what holinesse, what sincerity, what exemplary piety becomes us, being in such a presence! Were we to come before some great Monarch, what solemne preparations would we make? Shall the eye of a King do so much, and not the eye of God? The King can only see the outside; there may be treason within, for ought he knows: but God hath a key for the heart, *Fer. 17. 10. I the Lord search the heart.* And will not this command reverence? In these dayes of solemne Humiliation, Gods eye is principally upon the heart. God looks there most where we look least; some have no heart at all*; sinne hath stollen away their heart; others have an heart too much, *An heart and an heart**; others have hearts good for nothing, *earthly hearts*; like *Saul* that was hid among the *stuffle**;

*Hos. 7. 11

*Psal. 12. 2

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*uffe**; some have Angel tongues, ^{* 1 Sam. 10}
 but as *Nebuchadnezzar*, he had the ²²
 heart of a beast given to him.
Brethren, did our hearts stand where
 our faces do, this would be a day
 of blushing, we should be ashamed
 to look one upon another; re-
 member God hath a key for the
 heart.

When we come to these solemne
 duties, God asks that question as ^{2 King.}
Jehe did *Jeheonadab*, ^{10. 15.}
 he saluted him and said to him, *Is*
thy heart right, as my heart is with thy
heart? And he said, *It is. If it be,*
give me thy hand. And he took him up
into the chariot.

This is Gods question. You
 come this day to humble your selves
 and make atonement, *Is your heart*
right with me? if we can answer,
 as he did; Lord, thou knowest it is;
 Though I have much weaknesse,
 yet my heart is right, I have no
 false byasse upon it; though I am

Bb 4

not

not perfect, I hope I am sincere;
 Then will God say, Give me your
 prayers, give me your tears, now
come up with me into the chariot. A
 tear from a bleeding heart is a pre-
 cious perfume in heaven. Oh did
 we consider this all-seeing eye, we
 durst not bring so much *strange fire*
 into the Divine presence. We read
 of *Ezekiels wheels*, they had a wheel
 * Ezck. 1. within a wheel *. Thus God hath
 16. a thought within a thought; He
 * Seneca. doth *intervenire* * he comes be-
 tween us and our thoughts.

The goddesse *Minerva* (as the
 Poets feign) was drawn in such lively
 colours, that which way soever one
 turned, still *Minerva's* eye was up-
 on him. Thus, turne which way
 you will, fall in love with any sin;
 still God looks upon you, He hath
 an eye in your heart, He is *rapso-
 2vōns*. *What manner of persons ought
 we to be?*

Of how dangerous consequence is it,
 to act any thing against God? He
 sees it, and his knowledge is arm-
 ed with Power; He that hath an eye
 to see, will finde an hand to punish.
 If there be any designs against
 God, though carried on never so
 subtilly; remember there is a Coun-
 cel of War sits in Heaven.

2
 Branch
 of Infor.

Against GOD? Will some
 say. *By no means.*

There are foure Things; and if
 we act either directly or indi-
 rectly against any of these, we act
 against God; and he sees it, He
 writes it down.

1. If we act against his *truth*, we
 act against God, truth is a beame
 of God, it is his essence, he is cal-
 led *ἡ ἀλήθεια*, the truth; it is the
 most orient Pearle of his Crown,
 take away his truth and we ungod
 him. Truth is the precious seed,
 by

1,

by which we are begotten to life*,
 *Jam. 1. 18 it is the pillar of our salvation; it is
 not only *norma fidei*, the rule of
 faith, but it is *radix fidei*, the root
 out of which faith grows; take a-
 way truth, and what is faith but fan-
 cy? we believe our selves into hell.
 Truth is the great purchase of Christs
 blood, and it hath been transmitted
 to us in the blood of many Saints and
 Martyrs; if we strike at truth, we
 strike at God; and doth not God see
 this?

Give me leave to plead in
 Gods cause, is not this pure
 wine of truth mixed with water,
 nay, with poison? How are the
 truths of God almost lost in the
 croud of errours? what truth in
 Divinity but is now called in que-
 stion? some denying the Scriptures,
 others denying the Lord that
 bought them; not only *the foun-
 dations of the earth* are out of course,
 but even *the foundations of Scripture*
 are

are shaken. We read that *when the bottomlesse Pit was opened, there arose a smoake as the smoake of a great furnace, and the Sunne and the aire were darkened* *. The late errours sprung *Rev. 9.2, out of the furnace of hell, have made such a smoak and mist in the Church of God, that the bright Sunne of truth is much eclipsed in our Horizon. How many Religions are there now among us, and every day in a new dresse? old heresies newly vamp'd? Our Saviour Christ saith, * *If the Son of man comes, shall he finde faith on the earth?* *Luk. 18.8 yes sure, he may now finde many faiths; so many men, almost so many faiths; *Pudet hac opprobria nobis, &c.* These things are done, but are they punished? are they not countenanced? God sees; silence when truth is wounded, is a loud sin.

Secondly, We act against God, when we act against his Covenant; a Covenant is a serious thing. Suppose

2.

pose the *matter* of it Civill, (though ours is more) the *making* of it is Divine. We read of a Covenant made with an Heathen King, * *which being broken*, saith God, *shall he prosper, shall he escape that doth such things?* what, when lo he had given his hand, *ver. 18. He shall not escape*; let us look upon our solemne League and Covenant, I tremble when I read it; we covenanted not only against Prelacy, but Popery; not only Hierarchy, but Heresie; not only Sinne, but Schisme; and have we not gone against the letter of it? how is the Covenant slighted, *as an Almanack out of date?* Those that did once lift up their hand to it, do now lift up their heele against it. Indeed at first the Covenant was looked upon as sacred; the drunkard would be sober that day, the unclean person chaste; but within a while it is laid aside; we begin to play fast and

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and loose with God, and for a trifle will venture the curse of the Covenant; *But they like men have transgressed the Covenant* *, or as in *Hebrew* *, They like *Adam*, how is that ? for a poor apple, so for a trifle, a Penny in the shop, or the bushel, men will set their *Covenant* and their conscience to sale. God sees this, and hear what he saith, *I will bring a sword, which shall avenge the quarrell of my Covenant* *: *Covenant-violation* is an high affronting sinne, and an affront will make God draw his sword; to set our hand and seale to the *Covenant*, and then to teare off the Seal, if the *Covenant* will not hold us, God hath *Chaines* that will.

*Hos. 6.7.

*וחמה
כאדם
עברו
בר'ה

*Lev. 26.

29.

That which doth inhance the sin, is, it must needs be *renitente conscientia*, against light; 'tis to be presupposed no man would take a *Covenant* blindfold, either he was informed, or else might have been; This is that which dyes the sinne
in

in graine; take any sin, put it in the scales, and put in this weight with it, that before and when it was done, it was against knowledge; This circumstance is as much as the sin it self; though it be but one sinne, it weighs as much as two.

The *Covenant* is *Nodus Connubialis*, a marriage-knot; for a woman to go away from her husband after solemne Contract, is of an high nature. The *Covenant* is *Zona virginea*, a girdle, or golden claspe that bindes us to God and God to us. The girdle in ancient times was an Embleme of chastity. When the *Covenant* is broken, the Church loseth her virginity. *Israel* was a People espoused to God in *Covenant**; but having stained this federal relation by idolatry, (a sinne that did directly cut asunder the marriage-knot,) God gives her a Bill of divorce: *Plead with her, saith he;*

*Jer. 3. 2.

*Hos. 2. 2. * *she is not my wife.*

The

The *Carthaginians* were execrable for Covenant-breaking*, inso-
 much that it grew at last to a proverb, *Punica fides**, *The faith of a Carthaginian*; and I would to God it might not be said, that many of the Christians in *England* are turned *Carthaginians*; they make no reckoning of their oaths.

**Pœni fœdisfragi
 semper habiti.
 Plautus.
 * Salust.*

The *Scythians* had a Law, That if any man did *duo peccata contorque*, binde two sins together, a Lie and an Oath, he was to lose his head, because this was the way to take away all Faith and Truth among men: If all Liars and Perjurers in this age should come to Tryal, I think we should scarce finde men enough to bring them to the Barre.

3. We act against God when we act against his *Ambassadors*. I mean not such as have stollen into the Priests Office, such as are gone out, 1 *John* 4. 1. not sent out, they are gone

3.

gone without a Commission; but such as are in a Scriptural manner instituted into this holy Function; he that acts against these, acts against God; and remember God sees, he writes it down: What injury is done to the Ambassador, the King takes as done to his own person; so saith Christ, *He that despiseth you, despiseth me.* What a black vaile is drawn over the face of the Ministry! Let me plead with you, God might have come in his own person, and have preached to you in flames, as when he did once deliver the Law upon Mount Sinai; but then you would have said, Oh let not God speak, lest we die, let Moses speak; God might have preached to you in the Ministry of Angels, but you would not have been able to bear it: *God is not in the fire, nor in the earthquake, but in the still small voice:* * He is pleased in a sweet kinde of humility to send his

* 1 King.
19. 11. 12

his Ambassadors, and he puts an Olive-branch into their mouth; they woo, and beseech, and all *οι σπλαγχνοις 'Ιησοῦ χριστοῦ*, in the bowels of Christ; will not love conquer.

This Nation is sick of a spiritual Pleurisy, we begin to surfeit upon the bread of life; when God sees his mercies lying under table, 'tis just with him to call to the enemy to take away. I heartily pray that plenty of Ordinances doth not as much hurt in this City, as Famine hath done in other places of the Land; and if we once say, what is this *Manna*? no wonder if we begin to say, who is this *Moses*? Oh what a sad change is there in our dayes! Those that once would have *counted our feet beautifull*, that would have been ready to have pull'd out their eyes for their Minister, are now ready to pull out their Ministers eyes; and what is the quarrel? Even this!

C c

Am

Am I become your enemy because I tell you the truth? * If Ministers would preach *placencia*, smooth things, make the way to Heaven nearer then ever Christ made it, then they should be admired. (You shall have more people gaze at a Comet or Blazing-starre, then at the Sunne.) But if they come to lay the axe of the Law to the root of Conscience; if they fall a hewing, and cutting down mens sinnes; *The Land is not able to bear their words.* If the Prophet goes to tell King *Afa* of his great sinne in joyning with a wicked Army. * *Herein thou hast done foolishly.* * *1 Chron.* 16. 9. If he goes about to imprison his sinne, he himselfe shall be imprisoned. *Then Afa was wroth with the Seer, and put him in a prison-house.* * *Ver.* 10. * This was *Ferusalem*s sinne, and it drew teares from Christ; O *Ferusalem*, * *Mat.* 23. * *thou that stonest the Prophets! &c.* And she stoned them so long, till she had not one stone left upon another. Those

Those that would annihilate the Ministry, go to pull the starres out of Christs hand; and they will finde it a work not feasible; it will fare with them as with the Eagle, that going to fetch a peece of flesh from the Altar, a coale sticking to the flesh, she burnt her selfe and her young ones in the nest. 2 Chron. 36. 16. *They mocked the Messengers of God, and misused his Prophets, till there was no remedy.*

4. We act against God, when we act against that Order and Government which he hath set up in his Church. God is the God of Order; he hath set every thing in its proper sphere. The order and harmony of the World doth consist in Degrees, one thing still above another. For as *Aristotle* saith, no Harmony consists of Union; there can be no musick, if all the sounds be alike; The Countertenor is above the Base. In nature, the Sunne is Comman-

4.

der in chief among the Planets. Thus in the Body Politick; God hath set King, Nobles, Judges, still in a descent; and this makes up the Harmony. And these Powers are of God, *Rom. 13. 1. The Powers that be, are of God.* Magistracy is the hedge of a Nation, *And he that breaks an hedge, a serpent shal bite him.*

Use. 2. *Use 2. Reproofe,* Here's a just Impeachment against two sorts of Persons.

I. I. The Libertine. And there are two kinds of them:

Branch of reproof First, The *prophane Libertine*, that fancies to himselfe a God made up of mercy; and therefore he ingulphes himselfe in sinne, doth act *pro arbitrio*, he is upon the spurre to go to hell, as if he were afraid hell would be full before he could get thither. Doth not he say, *God shall not see.*

Secondly the *Religious Libertine*, and these are of two sorts.

I. That

1. That pleads Liberty of Conscience. *Conscience!* Must he have his Conscience, that makes no Conscience? What, He that hath sinned away his Conscience? If Conscience be a sufficient plea, the Papists will come in for a childes part. Conscience must have a Rule; it bindes only *virtute precepti*, by vertue of a precept. If Conscience goes against the Word, *Deponenda est talis Conscientia*. D. Ames. de
Consc. Get Conscience better informed. The Conscience of a sinner is defiled, *Tit. I. 15*. Conscience being defiled, may erre; Conscience erring, may suggest that which is sinfull. There is nothing can binde a man to sin.

2. Sort of the Religious Libertine is, That finnes because Grace abounds; that saith, God sees no sinne in his people, and therefore what need we see it? After we are in Christ, we cannot sinne; therefore Repentance is out of date.

Cc 3

Whom

Whom I shall refute in two words,

There needs Repentance after
1. we are in Christ: for, 1. Though

*Pfal. 32.1 sinne in a Believer be *covered**, yet it is not perfectly *cured*. There are still *Reliquia peccati*, some remainders of corruption; and certainly, as long as there is an issue of sin open, there must be an issue of sorrow kept open.

2. Every sinne after we are in Christ, is a sinne of unkindnesse, it is *labes sponsæ*, the sin of a Spouse; and if any thing will melt and break the heart, this will. The finnes of the Regenerate do wound Christs heart deeper then others. Hath not Christ suffered enough already? Wilt thou wound him whom God hath wounded? Will you give him more vineger to drink? O rather *Give wine to him that is of an heavy heart*; Cheare him with thy teares: Look on a bleeding Christ with a bleeding heart.

2.
Branch
of reproof

It doth impeach the Hypocrite,
who

who is a practical Atheist, he saith,
God shall not see. The word in the
 Hebrew * *Job.* 13. 16. signifies to * חנף.
dissemble. The Syriack word is the
 same with *assumens vultum*, a face-
 taker. The Hypocrite weares a vi-
 zor of Sanctity. *Aquinas* in his
 Summes calls hypocrisie *simulatio*
virtutis. The counterfeiting of ver-
 tue. The hypocrite is a very
 Mountebank, he pretends that
 which he is not. He is like those An-
 gels that assumed the dead bodies,
 but there was no soul to animate
 them, *Gen.* 19. 1. he is a shape, an *Gen.* 19. 1
 apparition, he doth but assume Re-
 ligion. The hypocrite is a walking
 Land-skip, a rotten post guild-
 ed over; he is like the paint-
 ed grapes that deceived the
 living birds. * Or the beautifull * *Plut.*
 apples of *Sodom* with this Motto, *No*
further then Colours; touch them, and
 they moulder to dust.

In short, hypocrites are like turn-

C c 4

ing

ing pictures which have on one side the image of a Lamb, on the other side a Lion: so they are on their out-side Saints, but their in-side devills. Hypocrites may be compared to trumpets which make a great sound, but within they are hollow. Do these believe the all-seeing eye? **The hypocrite** turnes all Religion into meer complement; he walks with a dark Lanthorn, saying, *No eye shall see*. He goes about to juggle with God, as *Feroboams* wife did think to do with the Prophet, *1 Kin. 14. 6.* but he pulled off her vizor, *Come in thou wife of Feroboam*. The hypocrite knowes God is of purer eyes then to behold sinne, yet for all this will play a Devotion; he will venture to abuse God, that he may delude men. The hypocrite takes more care to make a Covevant, then to keep it; and is more studious to enter into Religion, then that Religion should enter into him. This

Text

Text doth arraigne the Hypocrite:
πάντα γυμνά, All things are naked. God
 sees our juglings.

I shall give you two *κρίτηρια*, or di-
 stinguishing Characters whereby
 you may know an hypocrite.

I. He is one that is *partiall* in *1. Chara-*
his goodnesse; zealous in lesser *cter.*
 things, and remisse in greater. As
Luther complained of some in his
 time, and our Saviour in his time,
which straine at a gnat, and swallow a
Camel. He is one that sweats only
 in some part, but is coole in all the
 rest, which is a signe his zeale is di-
 stempered. He is zealous against a
 Ceremony, a Relique or painted
 Glasse, (not that I plead for these)
 but in the mean time lives in known
 sinne; Lying, Cozening, Extorti-
 on, &c. Just as the High Priests, *It*
is not lawfull, say they, to put the mo-
ney into the Treasury, because it is the
price of blood. * They speak like
 consciencious men. Oh do not defile
 the

*Mat. 27.6

the treasury ! But let me ask the question, Why did they shed that blood: it was innocent blood. They will not take the price of blood into the treasury, but they never scruple to take the guilt of blood into their souls. They were zealous for the Temple, but in the mean time murderers of the Sonne of God. And we have a parallel Scripture to this,

*Rom. 2. *Rom. 2.22. Thou that abhorrest idols,*
22. dost thou commit sacrilege ? Who at the first blush would not have taken these for very holy, devout men; they were zealous against idolatry? But see a root of hypocrisie! They were *partially* good, they hated one sin, but not another; idolatry, but not sacrilege. Though it was an abominable sinne, and there was an expresse Law of God against it, * yet these seeming Zealots make no conscience of robbing God of his tithes.

*Deut. 26
 12, 13, 14.

And here as in a Scripture looking-
 ing-

ing-glasse, we may see our own faces; have we not many now adays seemingly zealous against *Popery*? if they see a *Crosse*, though it be in a *Coate of Armes*, they are much offended, and are in a kinde of convulsion: but in the mean time make no conscience of *sacriledge*, starving out the Ministry, they put out the fire on Gods Altar, shut the doors of his Temple; is not this visible hypocrisie? There are some it may be will not be heard to sweare, it will not stand with their *Saintship*, that were to call the devill father aloud, but they will defraud and defame, which is a sinne they can never satisfie for; take away a mans name, what amends can you make him? tis no better then murder; and if these be Saints, there are as good Saints in hell?

The second Character of an Hy-2 *Chap*
pocrite is, *he makes Religion a mask to* *character.*
cover his sin.

Herod

Herod pretended to worship Christ, but his zeal was no other then malice, for it was to have destroyed him. Thus oft bad purposes lie hid under good pretences. *Fezabel* that she may dissemble her murderous intentions, proclaimes a Fast. *Absalom* to colour over his treason pretends a religious vow. How cunning is the heart to go to hell! Sometimes Covetousnesse pretends Conscience; *Judas* fisheth for money under a pretence of Religion, *This oymment might have been sold for three hundred pence, and given to the poor*, Joh. 12. 5. how charitable *Judas* was! but his charity began at home, for he carried the Bag. Many make Religion a Cloak for their Ambition, *Come, see my my Zeal*, saith *Jehu*, *for the Lord* *. No, *Jehu*, thy zeal was for the kingdom; it was not zeal, but State-policy. *Jehu* made Religion hold the Stirrop, till he got into the Saddle, and possessed the Crown; here was *διπληὺς ὑπόκρισις* *, double-died hypocrisie. The

* 1 King.
10. 16.

* *chrysoſt.*

The Hypocrite doth *ex diametro* set himself against God.

First, he opposeth him in his Essence; God is a substance, the Hypocrite is onely a shape.

Secondly, in his unity; God is one, and made him one at first, but he hath made himself two, an heart and an heart; he gives God the Tenth, and leaves the rest for that which he loves better.

Thirdly, in his goodness. *God is good, and in him is no mixture.* The Hypocrite is therefore good in show, that he may be bad indeed *, he is a devil in *Samuels* Mantle. *Pilate* would make the world beleeve he had a tender Conscience, he washeth his hands, but he could not say as *David*, *I will wash my hands in innocency*, for then he would never have given his Vote for the shedding of innocent blood. God sees our prevarications. How odious is the Hypocrite? We our selves cannot endure treacherous deal-

* *Hypocrite tegunt malum bono.*

dealing; therefore in the Commonwealth, he that poysons, hath a greater punishment then he that kills with the sword, because he offers it hypocritically under a shew of meat and drink. *Indas, betrayest thou the Son of man with a kisse?* we may aswell betray Christ with a tear, as *Indas* did with a kisse*. You may see Gods great

**Lachrymae*
mentis
electae.
Bernard

dislike of this sin, in that he forbids his people in the old Law, the very resemblances of it, *Linsy Woolfsy*; and by his expostulation, *Psal. 50. 16. What hast thou to do to take my Covenant into thy mouth, seeing thou hatest to be reformed?* Thou Hypocrite, what hast thou to do to meddle with Religion, to pretend Saint-ship, that makest religion odious, and the offering of God to be abhorred? Heare that dreadful Commination, *Isa. 29. They draw neere to me with their lips. They have God in their mouths, but their heart is far from me; therefore, v. 14. I will take away the wisdom of the wise*

men

men; I'll blast their Proceedings, I
will infatuate their Counsels;
They are Hypocrites! Christ pro-
nounceth seven woes to this sin, in
the Chapter, that he never doth the
like to any other, *Mat. 23. Woe to you
Hypocrites, Woe, Woe, &c. To be an
hypocritical Nation, and to be the Ge-
neration of Gods wrath* are made in
scripture synonomaes, & are all one.
Mat. 10. 6. And when the Holy Ghost
would inhance & aggravate the tor-
ments of hell, he sets them out un-
der this notion, *The place of Hypo-
crites*; as if hell were taken up on pur-
pose for the Hypocrite to quarter
in.

Use 3. A word of *Exhortation*. If the Use. 3.
secrets of our hearts are unvail'd and Exhort.
unmasked, *walk as in the eye of God**, * *Sic vi-
vendum est*
He thinks that of *Hagar* should be a *tanquam*
Christians Motto, *Thou God seeest me.* *in conspe-*
And *Dauids* prospect should be ever *ctu, sic co-*
in our eye, *Pf. 16. 8. I have set the Lord* *gitandum*
before me, some set their bags of *tanquam*
aliquis in
ritum
mo- peccus in

spicere pos-
sit; quid
prodest ab
homine
quidvis ab
secundi, cum
nihil Deo
clusum est
interest a-
nimis no-
stris & co-
gitationi-
bus mediis
interuenit.
Sen.

mony always before them, others for
the fear of men always before them
but a wise Christian will set God
& judgement, and eternity always
before him: If indeed Gods eye were
at any time off from us, we might
take the more liberty; but if all things
be naked and naked in his Eye, we
cannot sinne but in the face of our
Judge. Oh then reverence this Eye
of God.

- r. First, it should be a bridle to keep
us from sin: *How shall I do this and
sin against God?* Seneca gives his
friend *Lucilius* this counsel: *What-
ever he was doing, he should imagine
that some of the Romane Worthies did
behold him, and then he would do no-
thing dishonourable.* The eye of God
should be ever in our eye; this would
be as a *Supersedeas* and counter-poy-
son against sin, nor is it enough to
prune sin *, viz. to cut off the exter-
nal acts, but kill the root. Crucifie
complexion-sinnes; let not thy

* *Plurimi
radunt
peccata, non
eradicant.*
Bernard.

heart

heart sit brooding upon sin. Again,
et Gods omniscience deterre thee
from hiding sin. Who would hide a
s traitour? Now it sucks your breast,
shortly it will suck your blood. Men
think to walke in the dark, and to
carry their sins under a Canopy, that
no eye shall see them: as those that
have bad eyes, think that the skie is
ever cloudy, whereas the fault is not
in the skie, but in their eyes: so when
the Prince of the world hath blinded
mens eyes, because there is darkness
within, they think it is dark abroad
too, and now the skie is cloudy, God
cannot see: but remember, *all things*
are naked: do not go about to hide
sin: confess, confess, it is a work
proper for the day. Confession
doth that to the soul which the Chir-
urgion doth to the body; it opens a
spiritual veine, and lets out the bad
blood. The onely way to make God
not see sin is to see it our selves, but
not with dry eyes, point every sinne
with a teare.

D d

2. It

2. It is a spurre to vertue : art thou zealous for God? dost thou exhaust thy self in the cause of religion? God sees it, thou shalt lose nothing: for the present thou hast a Promise
 * Mat. 19. 29, which is Gods bill of exchange*, and when God comes to make up thy Accounts, thou shalt be paid with overplus: The more any man hath disbursed himself for God, the greater sums of glory are still behinde.

3. It is a whetstone to duty. O thou Christian that art much in private, that settest houres apart for God, (a signe he hath set thee apart,) thou sheddest many a tear in thy closet, the world takes no notice; but remember, Gods eye is upon thee, thy Prayers are registred, thy teares are bottled up, *and he that sees in secret, will reward thee openly* *. How should this add wings to Prayer, and oyle to the flame of our devotion? Let us take heed of slackning our pace in Religion, let not our tears begin

to freeze; for this if it doth not lose,
yet it may lessen our Crown.

Here is a breast of consolation *Use. 4.*
to the Saints of God (in these sad
times,) in the midst of all that hard
measure they may meet with; let the
world frown, let men persecute and
calumniate, (and it may be, *think they*
*do God service**,) here's sap in the vine, *John. 16. 2*
strong cordial to take, *πάντα γυμνά*,
All things are naked, They do no-
thing but what our Father sees. They
make wounds, and then poure in
vineger; God writes down their cru-
elty, he sees what rods they use, and
how hard they strike; & he that hath
an eye to see, hath also an hand to pu-
nish. *I have seen, I have seen the affli-*
*ction of my people**, not only with an
eye of Providence; but with an eye *A 9. 734.*
of pitty. This was a great comfort to
David in his affliction, and was like a
golden shield in the hand of his faith,
*My groaning is not hid from thee**: **Psal. 38. 6*
when I weep, Christ weeps in my
Dd 2 tears,

tears, he bleeds in my wounds. There are two bloods will cry: the blood of *souls*, when they have been starved or poisoned: and the blood of *Saints*. I do not mean Saints without Sanctity, *Titular Saints*; but such as have Christ engraven in their hearts, and the Word copyed out into their lives; 'Tis dangerous meddling with their

Rev. 6. 9 blood; if we spill their blood, it is no better then spilling Christs blood, for

*Isa. 63. 9 they are members of his body, *In all their affliction he was afflicted**. The People of God are precious to him. There is blood-Royal running in their souls, *they are his Jewels*, Mal. 3.

17. And his heart is exceedingly taken with them, it is wounded with love, *I was jealous for Sion with*

Zach. 8. 2 great jealousy; jealousy (we know) proceeds from love; nay, *I was Jealous for Sion*; zeal is the flame of love; Oh then ye Saints of God, be of good comfort; whatever your measure is, God sees it, *Exod. 14. 24. In the*

morn

morning-watch, the Lord looked through the Pillar of fire and of the cloud, and troubled the Host of the Egyptians; remember, God hath an eye in the cloud.

Caution. God being so infinite in *Use. 5.* wisdom; If things go cross in Church or State, take heed of *charging God with folly*; do not censure, but admire. *All things are naked.* There is not any thing that stirs in the world, but God hath a designe in it, for the good of his Church: He carries on his designe by mens designes: All things are unvailed to the Eye of Providence. God is never at a stand: He knows when to deliver, and how to deliver.

I. When to deliver.

David saith, *My times are in thy hand* *. If our times were in our own hand, we would have deliverance too soon; if they were in our Enemies hand, we should have deliverance too late: But *my times are in thy hand*; and Gods time is ever best. Every thing
is

* Ps. 31. 15

is beautifull *in its season* : when the mercy is ripe, we shall have it. It is true, we are now *inter malleum & incudem* : Between the hammer and the anvill, we may fear we shall see the death of Religion, before the birth of Reformation. But do not cast away your Anchor; God sees when the mercy will be in season. When his people are low enough, and the enemy high enough, then usually appears the Churches morning-star*, let God alone to his time. *

*Cum duplicantur lateres venit. Moses.
*Isa. 60. 22

2. How to deliver.

All things are naked. God will deliver sometimes in that way in which we think he will destroy. It might seem strange, when he would deliver *Israel*, he stirr'd up the hearts of the Egyptians to hate them.* Could this be a likely way? yet by this means was deliverance usher'd in. So now the hearts of many are stirred up to hate the People of God, to hate the Covenant; but God can make use of their

*Psal. 105.

25

their power and rage, as once he did of the High-Priests malice, and Judas treason, for our greater advantage; there was no way for *Jonah* to be saved but to be swallowed up; he sailes safe to land in the Whales belly; God brings his people many times to shore upon the broken Peeces of the ship: God can make the enemies do his work; he doth sometimes play his own game by their hand. Well then may we cry out with the Apostle*, *ὦ βάθος!* O the depth of the riches; both of the wisdom and knowledge of God! God will not make us of his privy counsel, his path is in the deep; if we cannot see a reason of his Proceedings, let us censure our own shallownesse, not his depth.

*Rom. 11
33

It is a word of counsel, it shews us *Use. 6.* whither to have recourse in all our ult. straits and doubts; go to God, all things are naked in his eye, he is the Oracle of wisdom, If any man lack wisdom, let him ask it of God*. We are *Jam. 1 5.

*Ps. 138. 28

are here *in tenebris*, in the dark,
 pray with *David*, Lord, *light my candle* *, shed some beames of divine
 knowledge into my soul. Beg of
 God, that as things are naked *in his*
eyes, so they may be naked *in our eyes*
 that we may see the sinfulness of sin,
 and the beauty of holinesse. The
 times are evil, let us pray to God
 that he would be our Pilot, that he
 would teach us to walk jealously to-
 wards our selves, piously towards
 him, prudently towards others, that
 he would give us the graces of our
 relation which do bespangle and
 grace our profession, that so *guiding*
 *Ps. 73. 24. *us by his Counsels* *, we may at last be
received to Glory.

F I N I S.

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